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Disce quasi semper victurus; vive quasi cras moriturus.

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Death's Final Conquest.

JAMES SHIRLEY.

The glories of our blood and state
Are shadows, not substantial things;
There is no armor against fate;
Death lays his icy hands on kings.
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield,
They tame but one another still.
Early or late
They stoop to fate
And must give up their murmuring breath,
When they, pale captives, creep to death.

The garlands wither on your brow,
Then boast no more your mighty deeds;
Upon death's purple altar now
See, where the victim bleeds!
Your heads must come
To the cold tomb:
Only the actions of the just
Smell sweet and blossom in the dust.

The Co-Adamite Theory Refuted.

Holy Scripture teaches not only that man has been created directly by God, but also that all men come from a single pair, Adam and Eve, who for this reason are called the first parents of mankind. "And Adam called the name of his wife Eve: because she was the mother of all the living." Tradition confirms this teaching of Holy Scripture, and even most mythologies of the ancients recall the unity of origin of man from a single pair. But as the first dogma of Christian truth, namely the redemption of man by Jesus Christ, is based on original sin, and this latter would vanish if man had no common origin, the spirit of unbelief and falsehood has particularly interested itself in rejecting entirely this doctrine, terming it a groundless hypothesis and a simple impossibility.

The reasons or rather allegations brought forward against this doctrine by its opponents are of three kinds, ethnographical, natural historical, and historical. The principal ethnographical objection alleged is the difference of languages, which is so great, they say, not only in regard to

grammar but also to lexicology, that it is impossible that all men should have come from a single pair. If all men came from a single pair, they go on to say, then all the varieties of language, no matter how different, should have some internal relation, and that this relation does not exist may be seen by comparing the different languages with each other.

The difference of language is certainly a fact, one which is acknowledged by Holy Scripture itself. But Holy Scripture is not satisfied with merely stating the fact—it tells us also the precise time when it happened, and the cause and manner of its happening. We read in the 10th chapter of Genesis, verse 32d, that "These are the families of Noe, according to their people and nations. By these were the nations divided on the earth after the flood." And in the 11th chapter, commencing with the 1st and ending with the 10th verse: "And the earth was of one tongue, and of the same speech. And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it. And each one said to his neighbor: Come, let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar. And they said: Come, let us make a city and a tower, the top whereof may reach to heaven: and let us make our name famous before we be scattered abroad into all lands. And the Lord came down to see the city and the tower, which the children of Adam were building. And He said: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off in their designs till they accomplish them in deed. Come ye therefore, let us go down, and there confound their tongue, that they may not understand one another's speech. And so the Lord scattered them from that place into all lands, and they ceased to build the city. And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries."

The confusion of language came therefore from God, and happened suddenly and miraculously. It was inflicted on the children of Adam in order to confound their pride, which had aimed at building a tower reaching to heaven. It might have been further intended as a means of carrying out the design of God to people the various parts of the earth, as after the confusion of tongues it was no longer convenient for them to live in one place. That this difference of language did not come gradually, but suddenly, is proved not only from Holy Scripture, but is also taught by men who in nowise admit the general teachings of the Bible. For example, Herdert says: The multiplicity of languages on the earth is a problem which cannot be explained by the migrations of nations, even if clime, country, mode of life, and the morals of a tribe be taken as genetic

causes *there must have happened something positive*, which separated these haeds; philosophical deductions are not sufficient." And Niebuhr says: "Those who ascend to one original pair must regard the miracle of the confusion of language at the tower of Babel, to account for the differences of the roots in different languages. The assumption of such miracles is not against reason; for as the remains of an older world show distinctly of themselves that before the present order of things there was another, so we may believe that there was in the beginning a unity of language, and that at some time or other it suffered a radical change."

The number of languages formed at the time of the confusion is not mentioned by Holy Scripture; but that this diversity was according to the different tribes, Holy Scripture declares in the following words: "By these were divided the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations." But after the change in language took place, the original tongues became in time diversified with other changes, so that from the language of one tribe or nation, or in their admixture with others, various dialects arose. Therefore we may find as many original languages as there were tribes in the beginning, but dialects we find to be innumerable. The questions may here be asked: In what precisely consisted the confusion of language? What was changed in the original language? Were the roots of the words so changed that there were formed just as many new languages as there were tribes? or were the forms only changed, so that from the original primitive language we get so many dialects? This appears to be a very intricate question, but we think the following may be admitted as a solution. The confusion of language was a punishment of the pride of man. This punishment did not affect so much the vocal organs as the mind of man, for in the mind he sinned and in the mind he was punished. God obscured the minds of men so completely that they could no longer distinguish the different sounds, and so lost the whole language. The necessary consequence was that great differences arose between the different new languages, but the traces of the primitive tongue can still be detected in the various changes. If linguists have succeeded in classifying languages into families, tribes, etc., they will also succeed in finding the different elements, although they have undergone complete changes during the lapse of time.

The principal argument taken from natural history against the unity of mankind is the distinction of the different races, and although it has lost much of its force since the researches of Alexander von Humboldt, as explained in his *Kosmos*,* there are some even at present who deny

* "As long as attention was directed solely to the extremes in varieties of color and of form, and to the vividness of the first impression of the senses, the observer was naturally disposed to regard races rather as originally different species than as mere varieties. The permanence of certain types in the midst of the most hostile influences, especially of climate, appeared to favor such a view, notwithstanding the shortness of the interval of time from which the historical evidence was derived. In my opinion, however, more powerful reasons can be advanced in support of the theory of the unity of the human race, as, for instance, in the many intermediate gradations in the color of the skin and in the form of the skull, which have been made known to us in recent times by the rapid progress of geographical knowledge. The different races of mankind are forms of one sole species, not species of one genus." Humboldt, *Kosmos*, pp. 352 and 354, (Races).

the unity of the origin of the human race because of the difference of varieties. But this denial is not based on natural researches, for no proofs can be obtained from them to substantiate such a hypothesis; it rests solely on chimerical notions, engendered through a settled hatred to divine revelation and all that it teaches. Even among the Darwinists, who maintain the common origin of man and ape, but who nevertheless reject the possibility of this being the common origin of men, Vogl, for example, maintains that it is possible that man has his origin from the *Quadrumana*, yet he cannot believe that the negro and the Caucasian could come from a single pair. It may therefore be well to clear this matter a little. The question is simply this: Can we deny the possibility of the common origin of all men from a single pair, from a natural historical point of view? Such a denial cannot be substantiated, as the following reasoning will clearly show. The difference between the separate races and varieties of men does not touch the nature of the human body: there is no member or organ so small but which when it occurs in one it occurs also in all the others. All members, all organs, nay all parts of organs which exist in one race exist in all others. All differences of the human body which determine the different races or varieties relate to the form of organs not essential to man. For it is only the difference of color of the skin, of the hair, the eyes, and the variations in the form of the skull, which are generally regarded. Should we take other differences in the human body into consideration, we could not find even one universal difference to separate races or varieties, for often in one and the same family greater differences arise than can be found to exist in the different races. Now the color or the form of the skull are the least calculated to disprove a common origin from one pair. In regard to the color of the skin, eyes and hair, it is caused by an inorganic substance located immediately under the skin. This substance is produced by the malpighian mucus membrane, which is to be found in all races alike, but the color is not secreted in all in the same proportion. The reason of this is not yet fully known; but daily experience shows that climate, mode of life, age, the sex, and even disposition of mind, can exercise a great influence on it, because these secretions are greater in men than in women, greater in manhood than in childhood and old age, greater in tribes that live on raw food from plants than in those that live upon meat, even a great fright may in a single night turn the blackest hair white. But however great we may regard the influence of these causes, they cannot explain the phenomenon in question. Time alone can do. Therefore we think it unreasonable and frivolous to assert that all men cannot have come from one pair because of this unequal secretion of color in the different races.

In regard to the form of the skull, there is no part of the human body more subject to greater changes than this, therefore this matter cannot be of great weight against the doctrine of common origin. These changes of form of the skull are caused by the flatness of the bones which compose it. One of these flat bones, changed by some accident or other, changes the whole appearance of the head. And because there is a tendency in nature to preserve a peculiar form when once it takes place we can easily understand the different types of the heads in different tribes and people.

The intelligence of man has also to be taken into consideration. Experience teaches that the greater the intelligence of a people the more beautiful is the form of the

head; and, on the contrary, the more stupid and brutish a people become, the uglier will be the form of their skull and of their body in general. But one thing should be remarked here, that there is no special form to be confined exclusively to one particular people. It is even most difficult for the closest observer to distinguish among different people of the same tribe to what particular race or variety they belong according to the form of their skull, and this is the reason why the greatest naturalists do not touch upon this question of unity of origin.* If any one needs further proofs, let him consider the analogical phenomena in the animal and vegetable kingdoms. Everyone knows that we can obtain from one and the same seed plants which are entirely different from the parent plant, in the color of the flower, in the form of the leaves, and in the appearance of the fruits, differences so great that even the widest differences in the human race are nothing in comparison; and still they are but varieties of one and the same flower. And in the animal kingdom similar differences are found; in it we see varieties which are more different from each other than the races of mankind. We know that a change of climate produces in some animals the greatest changes; for example, the sheep brought from Europe to the Antilles lose their wool, instead of which there appears fine short hair.† The same thing happens if our sheep be brought to Guinea.‡ Horses and dogs in India when taken to live in the mountains will have their hair replaced with fine wool,§ and if our dog be brought to California he will be changed into the form of a fox, ceases to bark, and after the third generation cannot be recognized as the original dog.|| But the lower animal organism is subject to no other natural laws than those which govern the human race, with the difference that man is able to resist nature by the power of his intelligence, which the animal is not able to do. If this were not the case we would have greater differences in the races of men.

Lastly, there are historical records showing that a single family has been changed entirely from one race into another. One of the most remarkable cases of this kind is given by Buckingham. The following are his words: "The family which guards the sanctuary here, by the name of Abu-el-Bead, shows the following remarkableness. With the exception of the father only, all members of this family have the negro type, a brown-black skin, woolly hair, etc. In the beginning I thought these children must have had a negro for their mother, as it happens often that the Arabians take negro wives, but at the same time the man was an Arabian of the purest origin. They afterwards told me that all the ancestors of the present and preceding generations had been unmixed Arabians, and that there had been no negro admixture whatever in the family." (Travels among the Arabian Tribes. London, 1825, p. 14.) Among the peoples who have passed from one race into another may be named the Magyarians in Europe, who have passed from the Mongolian into the Caucasian race; in India the Jews¶ and Portuguese, who never mixed with the natives,

but who are nevertheless as black as the negroes. The same is the case with the Turks and Arabians at Saukin on the Red Sea. (Wiseman, l. c., p. 207.) We think these examples sufficient to prove that it is against every research in natural history to say that it is impossible that man had a common origin. But natural history is only able to prove the possibility of common origin; now, whether this is really so is not a question of natural history but of civil history.

From a historical point of view they have objected to a common origin, 1, that history does not know the time when nations were not divided, and that it cannot be shown historically whether this division was since the beginning, or later on; 2, that although the common origin of all nations is taught by tradition, we have to consider this tradition not as a serious remembrance of the human race but only as a myth. This objection was produced by William von Humboldt in an unpublished writing, as may be found cited in the Kosmos of Alexander von Humboldt, p. 355, vol. 1 of the English translation. He says: "We do not know either from history or from authentic tradition, any period of time in which the human race has not been divided into social groups. Whether the gregarious condition was original, or of subsequent occurrence, we have no historic evidence to show. The separate mythical relations found to exist independently of one another in different parts of the earth, appear to refute the first hypothesis, and concur in ascribing the generation of the whole human race to the union of one pair. The general prevalence of this myth has caused it to be regarded as a traditionary record transmitted from the primitive man to his descendants. But this very circumstance seems rather to prove that it has no historical foundation, but has simply arisen from an identity in the mode of intellectual conception, which has everywhere led man to adopt the same conclusion regarding identical phenomena." To this we answer briefly as follows: First, it is true that in the present condition of historical research we cannot prove separately the descension of all men from one common pair; and it is even very probable that history will never succeed in showing the manner and order in which the different peoples were divided from other tribes; but if the separate descension cannot be proved, we cannot conclude that the general descension may not be proved. Secondly, it is also true that history, as written by man, does not know the time when the human race has not been divided into social groups. But we know that all profane history reaches only as far back as about one thousand years before Christ, and that Holy Scripture places the creation of man 4000 years before Christ, at least 3000 years earlier; no wonder then that we cannot find anything about this remoter period in profane history. Thirdly, W. Von Humboldt errs when he says that it cannot be proved historically whether the gregarious condition was original, or of subsequent occurrence. The oldest historical document which man possesses is the Pentateuch, and this teaches expressly that man comes from one single pair, and moreover names the fathers of the different nations. Historical researches into the history of different nations have proved this to be correct. And when history has not yet succeeded in clearing up the ground, it only proves our ignorance and nothing more. And, moreover, it would not prove a logical mind to maintain that the different nations did not come from one and the same pair because it has not yet been proved. Fourthly, and in conclusion: Those traditions, therefore,

* Humboldt's Kosmos, in the foregoing quotation.

† Forichon, de l'origine de L'homme, p. 48; Wiseman, Discours de T. I., p. 181.

‡ Schmitt, Voyage to Guinea. London, 1745.

§ Wiseman, Discours, T. I., p. 182.

|| Bosman, Nem Sammlung von Reisebeschreibungen, p. 712, cites Wiseman, l. c.

¶ Maupied, de l'origine de L'homme. Louvain, 1844, p. 170.

among different nations, about the unity of origin, are not simply myths, without foundation, but they are real primitive remembrances, which is the true foundation given by the oldest of all books. And because these traditions are to be found in almost all nations, they are further proof that this truth must have been deeply impressed on the human mind. Since, then, the unity of origin of the human race cannot be disproved by any science, and since on the contrary all the positive results of science concur in its acceptance, and as moreover, holy Scripture tells us so expressly, we cannot doubt the truth without forfeiting our claim to reason.

Silent Letters.

There is a delicate indefinable superiority in the pronunciation of the English language observable in him who knows how to spell, as compared with him who does not; and this superiority arises at least in some degree from a due appreciation of the power of what are called "silent letters." To one who really comprehends the genius of the English language, no letter is really silent, that is, absolutely without expression. There is always a subtle—ah, there now, you have it! Observe that b in the word "subtle." How unpronounceable it is; but yet how smoothly the tongue glides around the insuperable difficulty! Could the peculiar meaning of "subtlety" be more aptly conveyed? It is the way of the serpent over the rock! and that b is the rock! With what a dead weight our "debts" hang upon our consciousness; but a Frenchman can speak with airy levity of his "*dettes*"—there is no silent b in them to worry *him*—it is true he drops the final e and s, but he *could* pronounce them if it was the style to do so, and he knows it. There is nothing unutterable about them—no vague abyss of fathomless mystery such as is opened to our contemplation by the silent b. Observe it also in the word "doubt"—we are tormented by a doubt—it is like a thorn in our side,—we can proceed no further until the doubt is removed. But a Frenchman shrugs his shoulders gaily as he says: "*J'en doute*," and one of the most distinguished French philosophers, Des Cartes, built his whole system up on a doubt, but it was a doubt without that embarrassing silent b. This it is that entangles our combs, wearies our limbs, adds speechless horror to the tomb, and when our fingers are numb makes them all thumbs. It denies utterance to the dumb, for observe that in German the *dumm* can speak, and are frequently not discovered to be *dumm* till they *do* speak. It is an obstacle when we climb, and even the crumbs of comfort which fall across our path might be more than crumbs, perhaps, if that silent b did not terminate them so abruptly. And when we contemplate the gambols of the innocent lamb, does it not make us sad to think of that silent b impending over his destiny? But there is a good side even to the silent b. It solidifies our jambs and makes our plumbs hang straight.

The silent e gives neatness and finish to a word. The number of words ending in silent e is so vast that we cannot go through the whole category. We shall best observe its effect in words that may be spelt either with or without it, and we feel that an *axe* would be more likely to be sharp than an *ax*, and that a lady named *Anne* would be more delicate and refined than one named *Ann*.

The silent g indicates a depth of hidden knowledge, which inspires our confidence in the benign and alarms us in the malign. By this do kings reign, and they deign to

employ it in their designs for their subjects' good, and in their campaigns against foreign foes. They arraign those who would impugn their legitimacy, and visit them with con-dign punishment. They never stoop to actual falsehood, but they sometimes feign, and their nobility of soul enables them to keep up an appearance of phlegm even when forced to resign. Of somewhat similar significance, but less regal, is the silent k—the knight that knows his place and bends the knee to royalty. But it sometimes degenerates into low cunning, as in the knave with his knapsack full of knacks. If he cannot untwist the knotted knots of difficulty by kneading with his knuckles he cuts them with his knife.

The silent h indicates latent self-complacency. Observe a duellist talking of "honor,"—how the little pause before the word implies the all importance of honor to himself. And as Dickens has shown admirably in his character of "Uriah Heep," those who drop the h in the word "humble" have generally an exalted sense of their own humility. So, when in the same work the old maiden sisters ask Copperfield to tea, and add "Our hour is six," do we not feel that between the "our" and the "hour" there is a certain bridling up as it were, a sense of the importance of precision and punctuality, that fully justifies the orthographer in writing a silent h there? The father gazes with unselfish love upon his son, but egotism enters his soul when he reflects that that son is his heir, the perpetuator of his fortunes, his virtues, and his name. And listen to the politician talking about honesty—but faugh! we are sick of that mask of selfishness the silent h!

On the contrary the silent l is a devil-may-care sort of fellow. We could if we would, and perhaps we should, but even our qualms of conscience afford us but little uneasiness. We can talk calmly, and walk, perhaps even stalk, and throw chalk at the folks, or behave like a calf, but it is more than half in kindness, and we have always a balm as a salve for the feelings we may wound, while the l we drop is dropped in alms.

But we are awed by the silent n! How solemn is its hymn, like the the noiseless falling of the leaf in autumn. Let us not condemn it, as it limns the torments of the damned.

The silent p is a mere impertinence. We feel that it has no more business in pneumonia than it has in neuralgia. Oh, it's Greek, is it? But we are talking English, not Greek. If the Greeks wrote it, they pronounced it too. Their "psalms" was a joyous outburst of praise, not a flat and unwarrantably familiar attempt to abbreviate the name of the prophet Samuel. Then see its contemptible and presumptuous attempt to attain an empty eminence by interposing itself between m and t, where we cannot hear it; but like that feminine undergarment whose name is not to be pronounced by delicate lips, we must simply be content to "know it's there."

As to the silent w which is written before r in a large and expressive class of words, I think I have already amply developed my views upon it in a former paper, and I have, Mr. Editor, therefore, with great respect, the honor to remain, as ever, yours particularly, with respects to the proof-reader, devil, and all friends.

Q IN THE CORNER.

—To give one's self up to study in youth is a sure sign that old age will be honorable.—*St. Nil*.

—If ever you are tempted to abandon your faith, think that you have only experienced this desire from the day when you abandoned virtue.—*Lacordaire*.

"The Diver."

Johann Christoph Friedrich Schiller is generally known as a dramatist, but notwithstanding the excellence which he displays in his dramatic works it may be doubted whether Schiller is not now better known by his ballads and lyric poems. Competent writers and historians of German literature say the primary vocation of his nature was poetry; his other acquirements and natural faculties served but as concomitants to his poetical faculty, and seemed imperfect till they had been sublimated into the perfect forms of beauty which it is the province of this to elicit from them.

The year 1797 may be looked upon as the most fruitful and productive period of his life. In this time he wrote six ballads, seven epigrams, six didactic poems, and six songs. The three first ballads of that year were finished by him in the month of June, two in July, and the last in September.

The origin of the ballad "*Der Taucher*"—"The Diver"—falls in the first half of the month of June, 1797. Goethe, whose greatest friend Schiller was, and who was for some time during that year in Jena, wrote to him on the 10th of June: "Let your *Taucher* drown, the sooner the better." "It is not amiss," he adds, alluding to his ballads "The Bride of Corinth" and "The God and the Bajadere," written at the same time, that "whilst I bring my couples into the fire and out of the fire, your hero seeks for the opposite element." The conjecture that this ballad was finished at latest on the 14th of June, is substantiated by Schiller's own diary, in which Hoffmeister found the following words written: "The Diver, finished on the 14th of June."

The source from which the poet has taken his subject matter is not known. The same thing is found in many writers, but, as it always happens with the stories of the people, with some variations. Alexander ab Alexandro of Naples relates it in his book "*Dies Geniales*." After having spoken fully and wonderfully of navigators and travellers, he styles the feats of the Diver as the *nec plus ultra* of all that man ever has executed by his own powers. According to him, the Diver was called Colan (Nicolas) and was surnamed "*the Fisch*" on account of his particular nature, which made life in the sea a necessity to him. He was employed as a messenger on the sea; he was able to swim during the most tempestuous storms over five hundred stadia, astonishing all the sailors whom he met on his water-route by his shouts and cheers. The King of Messina at a public festival threw into the harbor a golden cup as a present to the swimmer. Colan precipitated himself into the breaking waves of the sea, and was seen no more.

Similar to this is the representation of Thomas Fazelli, who assigns Catania as the birthplace of the Diver, whom he also calls "Colan the fish." The only difference is that he makes the Diver reappear twice with the cup, and lets him die only at the third trial. The Spaniard Teyjoo relates the same anecdote, adding the reason why Frederick, King of Naples and Sicily, threw the cup into the sea. He says the king either wished to prove the bravery of Nicolas or desired to make investigations concerning the ground at the bottom of the sea. Nicolas resisting the king's command, a golden cup was thrown into the deep as a premium for the hazardous enterprise. Filled with a desire to possess it, Nicolas dove after it, and was so happy

as to bring the precious cup back to the king, to whom he gave a description of the grottoes at the bottom of the sea and of the monsters dwelling therein. The curiosity of Frederick became more excited from the accounts he had given him, and he threw a second cup into the whirlpool of Charybdis. Nicolas again refused to follow it, but after the king had shown him a purse filled with gold he could keep back no longer; he again plunged into the waves, but was never seen afterwards.

The learned Jesuit Athanasius Kircher relates the same fable in his work, "*Mundus Subterraneus*," and assures us that he had received it from the king's archivist. He also gives Nicolas the surname of "the Fish," but in addition to what has been stated above he lets the diver give a full account of everything that he has seen in the sea. According to him he perished only after diving the second time after the cup, having been perhaps drawn by the power of the whirlpool into the labyrinths of the rocks, or having become the prey of fishes, of which he was very much afraid.

Who would doubt for a moment that this was the source of the ballad of Schiller? And yet his letters to Goethe show that he knew nothing of the existence of these facts; nay, that even he had not found the name of Colan (Nicolas) in the sources from which he had taken his subject. The ballad begins with a rich, clear picture. The king stands on a steep, prominent cliff, overhanging the sea; behind him stand in a dense circle the chevaliers, knights and women; before him roars the boiling, thundering Charybdis. The king throws a golden cup into the sea, and says: "Whosoever shall bring back this cup shall have it as his own." All his knights have a desire to possess it but nobody cares to expose his life. The king makes the promise a second and third time, and it is not until then that a young page advances. He stands for a moment at the precipice, throws off his girdle and mantle, and plunges into the abyss. The current brings him down to the bottom, where he finds the cup; the next moment another stream carries him again to the surface. Sinking on his knees at the king's feet, he offers him the goblet. The king orders his daughter to fill the cup with wine and to present it to the brave page, who sings:

"Long live the king Rejoice, be glad,
O ye who breathe in this rosy light!
Down in the deep reigns horror mad,
O never tempt the gods' dread might,
And never, never, wish to behold
What their mercy conceals from our eyes too bold."

He then relates how the whirlpool had hurried him down, —and how he escaped all the dangers that threatened him; he describes the cliffs and grottoes, the dwelling-places of the sea-monsters, and finally how he had found the cup hanging on a sharp coral reef. The king then answers: "The cup is thine, and even this golden ring I will give to thee if thou triest again and tellest me what lies hid in the innermost main." Here Schiller allows the daughter of the king to entreat her father to stop this cruel pleasure, exclaiming: "He has served thee as none would do." The king, however, swings the cup on high and whirls it down into the sea. He addresses himself then to the knight:

"And bringest to me the chalice again!
Thou art indeed my bravest knight;
No more without hope shalt thou sigh in vain,
But happily wed with the maiden so bright."

The page could resist no longer; an invisible power impels

him to the steep precipice. He looks down into the dark abyss, recollects the promise of the king, casts one look on the king's beautiful daughter, whose rosy cheeks had turned pale at the thought of losing her beloved, he sees her sink down, fainting at her father's feet, he now must win the prize, he throws himself again into the breaking waves, but alas!

"Well hear they the breakers as back they return,
Their coming announced by the thundering sound;
But vainly she watches! Ah, long shall she mourn,
While the waters shall roll o'er the seas profound!
They roar on the beach, they rush and they moan
But never bring back her knight, her own."

M. P. F.

Scientific Notes.

—It has now been clearly proved that zodiacal lights are attended with a rattling noise, and so great is this noise at Spitzbergen that animals sometimes become so frightened as to drop down dead.

—The death is announced of the well-known Commander of the United States Exploring Expedition of 1838-42, the results of which were of great scientific importance, Commodore Wilkes, of the U. S. Navy, aged 76 years.

—We announced sometime ago the death of Prof. Poggendorff, editor of *Poggendorff's Annals*, but his work has been continued. Prof. G. Wiedemann, with the assistance of Prof. Helmholtz, has taken the editorial chair of the *Annals*.

—It may be of interest to tyros in astrology to know the cause of the glittering of the stars. There are two causes for this phenomena; the first, given by Montigny, is that the glittering depends greatly on the number and breadth of the dark lines in the spectra of different stars; the second is the peculiar state of the atmosphere, whether dry or damp. Everyone knows that the glittering of the stars at night predicts rain for the coming or following day. Von Humboldt says that in the tropical regions rain is predicted several days beforehand by the glittering of the stars.

—In the Laurian mountain range there has been accidentally discovered a stalactite cave, which is considered to be one of the most beautiful in the world. It has been found at a depth of 20 metres and is, happily, difficult of access. We say happily, because in this case everyone will not be able to go there and carry off the finest stalactites, as generally happens in caves of this kind. Millions of stalactites of the most beautiful whitish hue hang down from the vault of the cave. The finest cave of this kind was the well-known one on the island of Antiparos, called Alkaros; but within the last 40 years its beauty has been completely destroyed by herdsmen, who carried off the finest specimens, which may now be found in the bazars of the Orient; the remaining specimens are worthless, their brilliance being destroyed by the smoke from the torches of the herdsmen.

—A most vicious and senseless species of warfare is being carried on in the zoölogical branch of science in Germany by a man who is just as unscientific as his doctrines are shallow—we mean the new doctrines styled Haeckelism, from their originator, a fanatic adherent to the theory of descent propounded by Darwin and his disciples of the Ape School. These men of *progress* in the natural sciences, as they glory in terming themselves, seem determined to revolutionize all the teachings of those sciences; they go on believing in their own idiosyncratic dreams and in deducing false conclusions, till a sudden crash destroys one after another of their groundless speculations. It is only a question of time to see their theories blown to the wind; their teachings have no foundation in fact; but what mischief they will do in the meantime is hard to determine. They thought that with the death of Agassiz they would have the field to themselves—but they found they were mistaken. Now that von Baer is gone, and they have no fear of being crushed by the superiority and weight of his arguments, they have become more audacious than ever. They are

not a little astonished when such men as the Würzburg zoölogist, C. Semper, lift their voice against them, for Semper is a man of no less renown and scientific knowledge than Haeckel, and is withal a truthful exponent of real scientific principles.

Art, Music and Literature.

[For this column, we would be very happy to receive from publishers, announcements of books which they have in press. These announcements should be as concise as possible, merely giving the names of the books, the authors and the publishers.]

—M. Vapereau is adding to his well-known "Dictionnaire des Contemporains" a Dictionnaire Universal des Litteratures.

—Charles Sumner's memoirs move slowly through the press. They will certainly not be out before summer, and it may be later before they appear.

—T. B. Aldrich says of Harriet Martineau's autobiography: "It is refreshing to see anybody who can sit down and just scoop out the brains of the people she describes as Miss Martineau does."

—It is proposed to hold an international and retrospective musical exhibition at Bologna in 1878. The Italian minister of public instruction has promised the government support and a grant of money.

—Several of the latest compositions of Mr. Rudolph Aronson, an American composer, are to be brought out by the band of the Garde Republicaine at the ensuing public concerts in the gardens of the Palais Royal and Tuileries.

—The sixth triennial Handel festival will begin at the Crystal Palace, London, about the middle of next June. The "Messiah," "Moses in Egypt," and a number of miscellaneous selections from Handel's works will be given.

—Berlioz' "Damnation de Faust" has been revived in Paris at the concerts du Chatelet, under M. Colonne, and at the Concerts Populaires under M. Pasdolpup. The work, which has not been heard in its entirety for some thirty years, met with great success at both performances.

—John P. Walsh announces as having in press new editions of "Marmion's History of the Battle-fields of Ireland"; "Galileo and the Roman Inquisition"; "Marriage and Family Duties," by Archbishop Purcell; and "Bridget Malone," a history of Proselytism in Know-Nothing times.

—The death is announced from Vienna of the German Saloman Hermann Vor Poet Moenthal, the author of the libretti of several modern operas, including works by Rubinstein, Nicolai, Goldmark, Kretschmer, Brull, etc. He was born at Cassel in 1821, and had resided in Vienna for many years.

—The next volume in the No-Name series, due about the middle of April, will be entitled "A Modern Mephistopheles." This tale is a modernized form of the story of Faust, in which the young man who surrenders himself to the devil is made to marry his Gretchen, and thereby bring his wife and children under the influence of the fiend.

—M. L' Abbé Castan's *Histoire de la Papauté* is divided into four periods, each occupying a volume. (1) St. Peter and the Apostolic Times. (2) Persecution of Christianity, and the fall of Paganism. (3) The Middle Ages. (4) The Pontificate of Leo X to that of Gregory XVI, inclusive. It is, in the opinion of the *Univers*, a most important work.

—Did Pope Marcellinus, or did he not, fall into apostasy? Was he really condemned by a Council held at Lessa? This question is argued by Mgr. Galimberti in a little work published in Rome entitled *Apologia pro Marcellino*, P.P. The author proves that the alleged apostasy of Pope Marcellinus is a fable invented by the Donatists, and that the pretended Council of Lessa is also a pure invention.

—The Catholic Publication Society announce as in press, and preparing for early publication, six new works, viz.: I, *Essays, and Reviews* by Dr. Spalding, the newly-appointed Bishop of Peoria, Ills. These *Essays* are principally his contributions to *The Catholic World* for the last four or five years. As *The Catholic World* does not give the names of its contributors, the friends of the Dr. will be curious to see

the articles he contributed to it. II, *Life of the Venerable Clement Mary Hofbauer*, Priest of the C. SS. R. This is written by a Sister of Mercy, the gifted author of *Mother McAuley*, *Life of St. Liguori*, etc. III, IV, and V, are three *Dramas* for Girls, entitled *The Girls of Our Day*, *The House on the Avenue*, and *Wealth and Wisdom*, all written by Winnie Rover. VI, Is a novel translated from the French, entitled *Sir Thomas More*. All the above will be out in April.

—Charles Cowden Clarke, the English author, died at Genoa on Tuesday week. He has been well known to all students of Shakspeare, and was the husband of Mary Victoria Cowden Clarke, the author of the "*Complete Concordance*." Mrs. Clarke has achieved more reputation than he, but most of the works published under her name were the result of their joint labors—his share being that of editor and compiler, while hers had rather the literary character. Among their common productions, the most familiar—apart from the "*Concordance*"—are an "*Annotated Edition of Shakspeare's Plays*" and "*Many happy Returns of the Day*," a birthday souvenir which appeared in 1860. Mr. Clarke, it is here worth while to recall, was one of the early friends of John Keats, and lent him the copy of George Chapman's translation of Homer, which occasioned the sonnet, beginning—

Much have I travelled in the realms of gold,
And ending with the famous lines—

Then felt I like some watcher of the skies
When a new planet swims into his ken,
Or like stout Cortez, when with eagle eyes
He stared at the Pacific, and all his men
Stared at each other with a wild surmise,
Silent upon a peak in Darien.

One of Keats' early rhymed epistles is addressed to Mr. Clarke, who, even in that far-away time of 1816, was a senior of the poet, now over fifty years in his grave at Rome.

—In a gossip letter about clubs, the Boston correspondent of the *New York World* says: "Another well-known club is the Papyrus. This is emphatically a popular and successful affair. It owns no club-house and its regular meetings are but monthly, on which occasions the Revere House is the place of gathering, and a feast of edibles rare and the loving cup assist the digestion of that other much-quoted "feast of reason and flow of soul." The club is only about four years old, and while not numbering among its members such men as constitute the chief attractions of the Saturday Club, it is neither by any means as democratic as the Athenian, and no member is admitted whom it is not expected will be some real addition to the party. Mr. Howells and T. B. Aldrich have formerly belonged; but at present, with the exception of E. P. Whipple and one or two others, the literary element is chiefly represented by a younger set of men, who are rising to notice, as Dr. Joyce, author of "*Deirdre*"; J. Boyle O'Reilly, of the *Pilot*; George M. Towle, a well-known newspaper contributor and correspondent; Alexander Young, a magazine contributor; Ben Woolf, author of "*The Mighty Dollar*," and F. H. Underwood, author of "*Lord of Himself*" and of a series of English literary text-books, which have been introduced into the schools of Japan. A number of prominent artists belong, among whom is Mr. Hunt and Dr. Edgar Parker, whose portraits of Sumner and Admiral Winslow attracted considerable attention. Once a year there is a ladies' night at the Papyrus, but none has as yet been given this season; perhaps because the club exhausted its resources for entertaining ladies a year ago by issuing a second invitation to them on the occasion of a reception to Mme. Titiens. Formerly the Papyrus Club held weekly dinners, but latterly a new departure has been instituted, by which regular dinners are given but once a month, jolly informal ones, taking place on the intervening Saturday evenings at Jossler's, a Hawley-street restaurant very popular with gentlemen. Two regular meetings have thus far been held under the new order of things, and have proved very successful, being characterized by a large attendance and interesting entertainments."

—The Russian Government has prohibited the publication of "Thiers' History of the Empire Under Napoleon," although the same writer's "History of the French Revolution" and "History of the Consulate" were not stopped by the censor.

Books and Periodicals.

—The contents of *Our Young Folk's Magazine* for April are: I, Little Barefoot; II, The Foundling; III, A Legend of San Miniato; IV, The Brown Bear; V, The Dying Stag; Jamie McBride's Party; VI, A Terrible Grain of Dust; VII, The Bird's Petition; VIII, The Story of Little Dexter; IX, Washington's Watch; X, Dialogue.—A New Remedy; XI, Tommy and his Dollar. Never Give Up; XII, Badly Brought Up; XIII, The Crooked Tree; XIV, A Story of an Anniversary; XV, The Little Shepherd; XVI, Telegraph Hill; XV, Little Folks.

—With the present number the *Catholic World* opens its twenty-fifth volume, and it would be difficult indeed to open more brilliantly. There is not a dry article in it even for the average mind, which is saying everything for a magazine that appeals constantly to the highest intelligences. The first article will attract the attention of every American and every observer of the United States. It deals with the devil-worship in this country, and it will be a revelation to many to see how extensively this worship prevails among a people that prides itself on being in the van of progress and enlightenment. So necessarily gloomy a subject is relieved by the ever-pleasant serial, "Six Sunny Months," which introduces us at least to St. Peter's in the peculiarly graphic manner of the author. "Natalie Narischkin" is a graceful yet profound biographical sketch of a noble Russian lady, whose life is full of high romance, and who, abandoning the Russo-Greek for the Latin Church, died at last a humble Sister of Charity. "Up the Nile" flows along as pleasantly as ever. "Presbyterian Infidelity in Scotland" describes what the writer considers to be the rapid dissolution of Presbyterianism in the land of John Knox; the reasons he gives for his view of the subject are certainly worthy of grave attention. A beautiful poem on "St. Francis of Assisi" follows. In the capital short story, "How Percy Bingham caught his Trout," the very spirit of Charles Lever seems revived. "Prof. Youmans v. Dr. Taylor on Evolution" is a scientific article that deals heavily not only with the professor in question, but with those who are known as "modern scientists" generally; and however the writer may be regarded by the votaries of what is denominated "modern science"—a phrase that has unfortunately become almost synonymous with infidel science—it is plain that he is thoroughly at home in the difficult branch of study which he so ably and vigorously treats. "English Rule in Ireland" is the continuation and conclusion of a former article, marked with research, originality, power and boldness of expression, on a subject that is ever old yet ever new. The Irish people could desire no abler yet more honest champion. "Tennyson as a Dramatist" is an article whose title explains its scope and purport. It is called for by the English poet-laureate's departure from the old lines in which he won his fame, and while acknowledging his power and beauty there, vigorously denies his admission into the circle of dramatists. The last article, "Anglicanism in 1877," traces, with keen yet not ill-natured pen, the latest changes in that ever-changing religious body, and the late episode of the Rev. Arthur Tooth is treated in a manner at once amusing yet charitable. "A Waif from the Great Exhibition" and "The Blessing of the Ashes" are poems of an order too rare in magazines. From this list the varied and high character of the *Catholic World* may be easily judged. There is not an article that is not up to the time, while they are all far above the average literature of the day. The number closes with such book-notices as the *Catholic World* has acquired a fame for giving—keen, brilliant, and just.

—Mr. W. W. Corcoran, of Washington, has given \$50,000 to found professorships in History, Literature, and Ethics in the University of Virginia.

—While Giotto, the painter, was working for King Robert of Naples, the King, while watching the painter at work one very hot day, said to him, with a shrug: "If I were you, Giotto, I would leave off work and rest myself this fine day." "And so would I, sire, if I were you," replied the waggish artist.

Notre Dame Scholastic.

Notre Dame, March 31, 1877.

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Charity.

There is nothing so earnestly recommended, or of which we are so frequently reminded, as the necessity of being charitable. Charity is a virtue which every one extols, but how few there are who seem to understand in what it consists! By charity, we do not mean alms-giving or liberality,—qualities which are rather its effects; it is a certain nobility of soul, greatness of mind, or generosity of heart which prompts us to think, speak, and act kindly towards our neighbor; in short, to do as we would be done by. We may be constant in alms-giving, generous, hospitable, humane and philanthropic, still if we entertain unkind thoughts, or give utterance to angry words, we are far from being charitable. Plato says, that there is nothing so hateful as selfishness, nothing more beautiful than charity. Notice that the comparison is made between charity and selfishness, which is a want of due regard for others, and what the philosopher thought most opposed to charity.

"Believe every man a rogue till he has proved himself honest," is the maxim of people who wish to be thought sharp, and who claim to have a great knowledge of human nature and much experience of the world. A more natural and Christian motto would be to believe every one good and virtuous, and to excuse and palliate as much as possible the faults we see in others. It is so natural to disregard the intentions and feelings of others, to be rigorous with all besides ourselves. If anyone commits a fault we immediately condemn him as if it were done from pure malice, though it may have happened rather by accident than design. But if the fault is our own, how ingenious we are in finding excuses—how zealous in our own defence! we allow ourselves no peace till we think our innocence is proven, or that we have vindicated our honor.

Wonderful indeed is the depravity of the human heart! We demand heroic virtue of others,—our judgments are rigorous when applied to our neighbor,—while we ourselves are full of shortcomings.

We are all uncharitable. It is seen in our impatience in bearing with the faults and imperfections of others; in our want of affability and condescension to our inferiors; in our unwillingness to suffer inconvenience, or to forego some pleasure to please or oblige a friend, to say nothing of our many hasty words, rash judgments, detractions, unfeeling remarks, coldness, and the many other ways by which we offend against the law of charity. Many well-meaning people deceive themselves by thinking that their friends will not notice the unkind expressions, keen criticism and bitter sarcasm which they often make use of. "It is hard," as some one remarks, "to resist the temptation of being witty"; but we should remember how deeply we may wound a friend's feelings by our ill-timed wit.

It should be the unerring rule of our life never to repeat what we hear to the detriment of another. "The heart of a Christian," as a mystic writer beautifully says, "should be a tomb for the faults of his enemies and friends."

There are some people, abominations in the sight of God and man, whose greatest aim in life seems to be to stir up strife and sow broadcast the seeds of discord and ill-will. With this class of persons no one's reputation is safe, no friendship is secure, no apology ample. They are ever on the alert to hear tales, scandal and rumors, which they rehearse to every one. If any one speaks unkindly of another, though what is said may be very trivial, or in jest, they cannot rest till they have informed the offended party, without explaining the circumstances, or allowing the offender any chance of exculpation: fruitful source of bad feeling, dissension and enmity. These mischief-makers are to be found in every community, doing all in their power to disturb the peace and order of society. They are the devil's agents, beginning on earth the dark work for which they are destined in hell.

Charity is the greatest of all virtues. Without charity there can be no true sanctity, no religion. It throws a charm over life, it ennobles every act and rejoices heaven.

In order that this beautiful virtue may take deep root in our hearts, let us always before judging a person, put ourselves in his place and defend and excuse him with all the zeal we would exercise towards ourselves; let us be ever kind in thought, word and deed, patient in bearing with the faults of others, remembering that we too have need to be forgiven. This is the golden law of love; this is the perfection of charity.

Loquacity.

We believe it was Solomon who said, "A fool is known by the multitude of his words." Yet charity will never allow us to rank all who are cursed with a voluble tongue in the category of fools. All professions have their incessant talkers; in fact, they are found in almost every department of life. The pettifogger will bluster and thunder for several hours on mere trifles, where a sensible use of fifteen minutes would have been sufficient to exhaust the subject. One loquacious individual, in an assembly of farmers, will talk so long and loud on the best mode of raising swine, and from the minute description which he gives of their habits, tastes, peculiarities and wants it would not require much guessing to tell whose company he has been in the habit of keeping. Loquacity finds a paradise in politics,—there the highest degree of importance is attached to the most trifling subjects. It is not unusual for the orator to launch out so far, or soar up so high from his subject that

he never returns to his starting point; which was the election of Snooks to the dignity of township collector. That much-abused eagle, the stars and stripes, and the battle of Bunker Hill are all mixed up in patriotic confusion.

Is it not strange when a voluble tongue commences to wag that no consideration is sufficient to stop it? You would think that this was the only chance it ever had, and if it were compelled to bottle up the gas that is fermenting within, it would surely explode.

We think loquacity can be attributed to the want of study and serious reflection. The man who thinks is never flippant; if he is called upon to address an audience he keeps his subject before his mind, never for a moment losing sight of it, never dropping it to turn to side-issues; holding in contempt the applause of the mob, he spurns to gain the approbation of the ignorant and vulgar by pandering to their depraved tastes,—his address is free from buffooneries, vulgarisms and personalities; appeals to the low passions and prejudices of his hearers never escape his lips. Although he may appear dry to the ignorant, yet, in the true sense of the word, he is truly eloquent, for eloquence is the art of convincing and persuading; good sense must be at the bottom of it,—and therefore it follows that fools can convince none but fools.

How different are those flippant creatures who never, during their lives, read a sensible book; who never spent six hours in solid study! Still they will talk, talk for hours, just for the pleasure of hearing themselves talk. The gossiping village band will dispose of more State questions during an evening than an ingenious diplomatist could review in a lifetime. The student, after attending college for a few sessions, will give his *opinion* of education and discipline with more assurance and a greater air of authority than those who have devoted a lifetime to the subject; and it would be amusing, were it not that their opinions are often pernicious, to hear them declaiming against such and such a rule that time and experience has proved to be highly beneficial. In cities men will gather in squads and will talk incessantly on subjects concerning which they never read ten lines.

Such creatures think that eloquence consists entirely in talk. Hence it is no wonder when an ignoramus, whose whole possession consists in a voluble tongue, and from whose lips flow a stream of *words* as steady as water shoots up from the fountain, makes his appearance, he is immediately set down as an orator.

In this land of sovereigns we are too apt to be led away by talk; we like to hear well-sounded periods, which we applaud; but if reason asks why we applaud, what portion of the address gave us the most pleasure, we are unable to answer. The infant smiles, and is lulled to sleep by the sweet sounds of its mother's voice; yet we are not infants, and still it frequently happens that, infant-like, we not only smile, but fairly yell, throw up our hands, gesticulate wildly, and cry out *bravo!* and for the life of us we don't know what we are making all the noise about.

How often does a smile of approbation play upon the face when we hear a speaker denouncing an opponent in language that would arouse our indignation were it uttered in private? What an intellectual treat do we anticipate when the next speaker arises to reply? We hold up our hands in holy horror against the bull-fights of Spain, but we can sit and applaud when we hear men attack each other with the most deadly, the most poisonous, the most cutting weapon that can be imagined—the tongue. How

often does it happen that a speaker will offend against the common decencies of life in his use of vile language, under the pretext of exposing corruption! Now if we have an inordinate desire of talking, just for talk's sake, to be arguing and dogmatizing, just for the sake of gratifying our vanity, appearing odd, or obtaining the reputation of being learned, our room will always be preferable to our company among people of good common sense.

We may depend on it, if we are always first in giving our views and expressing our opinion, we will soon, to use a common phrase, be "played out"; and although it is said that the American people submit to more humbugs than any other nation, still they are not long in discovering a "bore," and once he is discovered his name is ever afterwards associated with mental torture.

Personal.

—Father Hillbake, of Columbia City, Ind., spent a day with us last week.

—D. J. Wile, of '73, was at the Exhibition of the Columbians on the 17th.

—We regret to announce that Thomas Cunnea, of '69, died on the 17th last. He had received the last Sacraments of the Church.

—John Keveney, S. J., of '67, received minor orders lately from the hand of the Bishop of Ghent, at Trochiennes, near Ghent, in Belgium.

—Rev. Edward Mears, of '62, responded to the toast of "Pope Pius IX," at the banquet given by St. Augustine's parish, Cleveland, Ohio.

—John J. Fitzgibbon, of '61, at the banquet of the Irish Literary Society, Chicago, on St. Patrick's Day, responded to the toast, "The Irish Tricolor."

—On St. Patrick's Day, at Faribault, Minn., M. H. Keeley, of '72, read a poem at an evening entertainment. It is pronounced by the *Faribault Democrat* to be a fine production.

—Rev. Fathers Cooney, O'Mahony and Shea returned to Notre Dame this last week from Toledo, where they have been engaged in preaching a mission. They will leave for other missions immediately after Easter.

—At the celebration of St. Patrick's Day in Columbus, O. D. A. Clarke, of '70, and now of the *Catholic Columbian*, responded to the toast of "The Press," and William J. Clarke, of '74, to that of "The City of Columbus."

—At the banquet of the Edgeworth Club, Cleveland, Ohio, on St. Patrick's Day, E. M. Brown, of '64, responded to the toast of "The City of Cleveland," "in," says the *Catholic Universe*, "his own inimitable style."

—Among the visitors to Notre Dame the past week were Rev. A. B. Oechtering, of Mishawaka; Rev. John Oechtering, of Laporte; Rev. F. Flanagan, of South Chicago; and Rev. J. Noll, of Elkhart.

—At the banquet given in St. Patrick's parish, Toledo, Ohio, Rev. P. P. Cooney, of '54, responded to the toast "The Day we Celebrate," and Rev. Wm. F. O'Mahony, lately pastor of St. Patrick's, South Bend, to the toast of "O'Connell."

—Among the visitors this past week were Dr. Ham and wife, of Dubuque, Iowa; Mr. John Kaufman, of Cincinnati, Ohio; Miss Ida Price, of Waukegan, Ill.; Mr. Chas. Fassett, of Goshen; Mr. C. F. Fassett, of the *Register*, South Bend; and Mr. and Mrs. Coghlin, of Toledo, Ohio.

—The *Stratford (Ont.) Beacon* gives a long synopsis of a lecture delivered by Rev. Dr. Kilroy, of '49, on St. Patrick's Day. It introduces the synopsis with the following: "Saturday last was a lovely day for the season of the year; the cold being tempered by the genial rays of the bright sun. It was a happy thought of Dr. Kilroy's to select the evening for a lecture in St. Joseph's Church, which took the form of a very interesting and graphic account of his recent visit to Europe. The audience was a large one, and

the learned and eloquent lecturer held their undivided attention to the close. Preceding the lecture the choir of the church gave a concert of sacred music in excellent taste and style."

Local Items.

- When *will* navigation open?
- Bulletins will be made out next Wednesday.
- The Infirmary brigade is not unusually large.
- There will be a grand *soirée* on Easter Monday evening.
- The baseball clubs will all be reorganized in a few weeks.
- This is the last day of Lent, and the last day of the month.
- High Mass will be at the usual hour to-morrow, Easter Sunday.
- Vespers to-morrow are of Easter Sunday, page 86 of the Vespers.
- B. Alfred and his men have been engaged for the past week or two in repairs about the College.
- The Lamentations were beautifully sung during the Office of *Tenebræ* on Wednesday, Thursday and Friday.
- Field sports will be unusually spirited this spring. Everybody is anxiously waiting for the snow to disappear.
- A great many parties took advantage of the fine sleighing during the past two or three weeks to visit the College.
- The Forty Hours' Devotion was preached at Lowell, near by, at the beginning of the week, by Rev. W. F. O'Mahony.
- Classes have done much work so far this session, and we expect that they will do much more before the June Examinations.
- This morning, all the ceremonies of Holy Saturday were performed with great solemnity. This evening, at 5 o'clock, Matins and Lauds of Easter will be chanted.
- We will be much obliged to the secretaries of the different baseball clubs if they will send us the names of the young gentlemen forming the different nines.
- We have had a great deal of snow lately, but the appearances are that it will now soon disappear and let the spring-time hold complete sway over the earth.
- The members of the St. Aloysius Philodemic Association are busy writing up their orations, essays, etc., preparatory to the Literary Entertainment soon to be given.
- The 38th regular meeting of the St. Stanislaus Philopatrian Society was held March 26th at which Master Congar gave a declamation and Master McTague was elected a member.
- On Holy Thursday the ceremonies were beautiful. The procession of the Blessed Sacrament was most edifying. In the afternoon the *Mandatum* or washing of the feet was performed.
- The students remain out now on recreation days until supper-time. It reminds us that Commencement Day is not far distant. All should endeavor to make good use of their time until the close.
- Dancing still seems to be the favorite sport with the Juniors. They have removed their billiard tables to make room for the dancers. They generally finish with a clog or jig. Several are expert clog-dancers.
- The letters that were written last week for competition in Penmanship were in general very neat. Those writers that deserve to be particularly mentioned are J. B. Patterson, W. Dodge, L. Wolfe, R. Mayer, R. Golsen, C. Orsinger.
- The *Tenebræ* was chanted on Wednesday, Thursday and Friday evenings, and all the ceremonies were fully carried out; they were most solemn and impressive. The Lamentations and the *Miserere* were in particular most beautiful and affecting.
- To-morrow, Easter Sunday, being one of the greatest festivals of the year, the vestments used here will be the finest owned by our church. The complete set of gold cloth vestments cost five thousand dollars, and were partly a present from a friend in France.

—The grand reunion of the St. Cecilia and Philopatrian Societies reminded us of the days of '63 and '64, when old regiments that were acquainted would meet. We heartily approve of such meetings, and hope that there will be at least one more before the close of the year.

—On Good Friday the solemn services of the Church were very impressive. The Passion was chanted by three deacons, and everything was carried out fully and completely. In the afternoon, the Way of the Cross was made, and in the evening, *Tenebræ* was chanted.

—The 27th regular meeting of the St. Cecilia Philomathean Association was held March 24th. Declamations were delivered by Messrs. C. Faxon, O. Lindberg, J. Phelan, J. Healey, C. Clarke, A. Widdecombe, and A. J. Burger. Essays were read by Messrs. T. Fischel and R. P. Mayer.

—On Palm Sunday, Solemn High Mass was sung, and the Passion was chanted by three deacons, the choir taking the part of the rabble. The procession was made as usual, and the hymn *Gloria, laus, honor* was chanted alternately by the clergy in the vestibule and a choir of young boys in the church.

—The deportment of the boys of the Archconfraternity of the Immaculate Conception during the processions on Holy Thursday was worthy of all praise. It is seldom that so large a number of boys can be found to act with such decorum and strict propriety in every respect. They did honor to the Junior department.

—The repository erected in the east wing of the church for the reception of the Blessed Sacrament on Holy Thursday was a very fine one. Everything showed care and good taste, and the general effect in day-time was much heightened by the shades and tints reflected through the stained-glass windows on the decorations and general surroundings.

—The Minims affirm they enjoyed on the 25th inst. the fastest sleighride of the season,—thanks to the steward and to the director of the farm for furnishing an excellent team. Bro. Albert apparently loses no opportunity of promoting the pleasure as well as the interests of his young charges, judging from the number of excursions he has obtained the little folks during the past few months.

—A joint meeting of the St. Cecilia Philomathean Association and the St. Stanislaus Philopatrian Society was held in Washington Hall, March 27th, at which Rev. W. F. O'Mahony delivered an excellent address. Master Congar, gave an address, and Masters Kauffman, Burger, Lindberg, Widdecombe, and Nelson delivered declamations, and Master Lang sang a song. Among the guests were Prof. Edwards, and Bros. Leander and Norbert.

—The Confraternity of the Immaculate Conception, of the Junior Department, made a fine display on Holy Thursday. They proceeded to and from the church in ranks, preceded by their banner, wearing handsome blue sashes trimmed with silver. They also joined in the procession of the Blessed Sacrament around the church. This is as it should be. The Confraternity did themselves much honor in thus showing their respect for the ceremonies of Holy Week.

—Lord Collinwood says: "When you write a letter, give it your greatest care, that it may be as perfect in all its parts as you can make it." This should be remembered by all our students, as some seem to take less care in writing letters than in preparing their duties for class. To write a letter negligently, without stops, with crooked lines and great flourishes, is inelegant. It argues either great ignorance of what is proper, or great impudence towards the person to whom the letter is addressed.

—The following books have been purchased for the Lemonnier Library: Animal Parasites and Messmates, by Mons. Van Beneden; Animal Locomotion, Walking, Swimming, and Flying, with a Dissertation on Aeronautics, by J. Bell Pettigrew; Popular Account of Layard's Discoveries at Nineveh; Babylon and Nineveh, Second Expedition, Austin H. Layard, M. P.; Religion in Society, Abbé Martinet; A Treatise on the Difference between Temporal and Eternal, Rev. Eusebius Nieremberg, S. J.; Plutarch's Lives, Translated with notes Critical and Historical by John and William Langhorne, 5 vols. The following have been added by binding: The *Month*, A Magazine and Re-

view, Vols. 2, 4, 8, 9, 11, 12, 13; *Catholic World*, 22 vols.; *Atlantic Monthly*, 6 vols.

—In the SCHOLASTIC a few weeks ago we gave the following problem for our young mathematicians: Four numbers, of which each following exceeds the preceding one by 2, give when multiplied together the product 48384—what is the easiest way of finding these numbers without algebraic forms? No one having sent a solution so far, and the matter being given up and answer asked, we give the following solution: 4834 is the product of four numbers, consequently it must be divisible by each of these four numbers. Of the numbers containing only one digit 5 is excluded from the beginning. Furthermore it cannot be four single digits, because the product of such would at most contain but 4 digits. It cannot be numbers of double digits upward of 20, because 20 multiplied to its 3d power contains 6 digits. From this we see that the four numbers must be found between 11 and 19, and of these it can only be the numbers 12, 14, 16 and 18, as the above number is not divisible by 11 and 13.

—We have often spoken favorably of the *American Art Journal*, and we can add little more to what has already been said in its favor. When some time ago it lost its founder, H. C. Watson, by death, the loss was deemed irreparable, but thus far it has fully sustained its reputation as one of the ablest musical journals in the country. With its last number it issued a special Wagner Festival edition, of sixteen pages, containing six fine illustrations. We understand that 12,000 copies of it had been sold. This is one of the best evidences of the progress music is making in this country, and will be a source of gratification to all who consider music a medium of cultivation and progress. In looking over the able and interesting articles and fine illustrations of a subject which is now agitating the musical world in this country, the recent Wagner Festival dramas in New York, it is impossible not to catch some of the enthusiasm which has carried away the admirers of the "Music of the Future." Whatever may be said against Wagner's art theories by those who have set up their ideal and fear to become unfaithful to it, it is no light argument in their favor that so many of our ablest musicians, including Theodore Thomas, have long since become Wagnerites. Our German fellow-citizens deserve much credit for the able manner in which they have endeavored to give us on this side of the Atlantic so close an imitation of the great Baireuth Festival of last year, and the hearty support given it by Americans speaks well for the good taste, intelligence and liberal spirit of our citizens. We are glad to hear that the *Art Journal* will hereafter be enlarged from twelve to sixteen pages.

—"A Visitor" writes us as follows:—"March 25th being the fourth anniversary of the Columbian Literary and Debating Society, the members concluded to meet, and, as our friend "Jack" remarked, have a good time. We think all will agree with us when we say that not only the boys but all who had the happiness to be present enjoyed themselves. The Columbians are composed of Commercial students, and it is a noticeable fact that they are always among the jolliest and best-natured boys in the place. We were feeling a little indisposed when we were called upon by Mr. Hagan, who insisted upon us going with him, yet we accompanied him to the hall, and, to say the least, we are satisfied that an hour spent with the Columbians is more advantageous to a person feeling a little indisposed than the "Blue-glass cure"; at least such was our experience. Dr. Dio Lewis advises all who wish to become fleshy to associate with jolly society. Then join the Columbians, you lean ones, say we. Early in the evening a table was spread with the most tempting viands, and were we to use the old stereotyped phrase and say the table groaned under the weight of the many good things we would not be saying too much. After the meal was over, Mr. Regan was called on for a declamation; he responded to the call, and gave one of his humorous selections, which was well deserving the applause it received. Oliver Wendell Holmes and Saxe seem to be the favorite poets of the Columbians. They leave Shakespeare to those who were once Columbians, but whose motto was Excelsior. That they can do justice to the prince of poets' works, could be seen on the 22d of February. Messrs. Lambin and Proudhomme sang several songs, and Mr. J. Quinn deliv-

ered a speech. Before retiring, Mr. J. Kinney, in behalf of the Society, offered a vote of thanks to their President, Prof. J. F. Edwards, for his many acts of kindness to them. The President then made a few remarks, when all adjourned, highly pleased with the Columbians' entertainment."

—On last Tuesday evening we had the pleasure of listening to one of the best lectures of its kind delivered by Prof. Howard in Phelan Hall. The subject was "Free Institutions," and the object of the lecturer was to show their rise and tell their history. This he did in a manner and way worthy of all praise to him, and most beneficial to the audience. Starting from the fact that we consider our greatest boon to be "civil and religious liberty," and that this right of equality, brotherhood and freedom is recognized and asserted both by our Government and Church, he sought to find its origin. Going back to the beginning, he saw that God created, and still creates, us free and equal, and that this freedom and equality were preserved among men until such time as they became corrupted and negligent towards God. Taking the chosen people as an example, he showed their freedom and equality to have lasted until they murmured, and then God, in His anger, sent them Saul as a king. So laying down the general truth that irresponsible government was caused by the anger of God against his children, he, glancing at the records of the ancient times, showed that the boasted freedom of Greece and Rome was but that of the few at the expense of the many, and that at the coming of Christ, as a truth, no real freedom and equality existed. Christ, by His commands of brotherly-love to all men, of the greatest becoming the servant of the rest, and by His examples of associating in preference with the lowly, as though to lower the proud, and of dying for all in common, both rich and poor, Jew and Gentile, Christian and pagan, good and bad, those who were to be saved and those who were not, again revived that old truth of man's freedom and equality. Again was the word brethren heard; again did all men style one another as equal; again was the slave and the bondman free to will and to do. The Church, by her teachings, her examples, and her warnings, had by the 16th century formed all governments under her control, so that they were responsible to the governed, and so had in truth given religious and civil liberty to men. The Reformation in less than fifty years had turned not only the Protestant but also Catholic rulers into absolute monarchs, and taken away the freedom and equality of man. Then it was that by the discovery of America, a home and asylum was found for liberty, and here our fathers fought to maintain that which they had always possessed, which they then prominently secured, and which we now cherish as our greatest and most glorious privilege.

—Four of the most magnificent hotel cars that have been built *anywhere* are now being constructed by the Pullman Palace Car Company expressly for the Chicago & Northwestern R. R. These cars will be sixty-six feet long, ten feet wide, and ten feet high, with twelve sections, one drawing-room (with table room for six persons), and one state room, besides the kitchen, china closet, dressing room, etc. The interior will be finished with black and white walnut, mahogany, French ash, and curled maple, the place of the usual head-lining being filled in with foreign polished woods; the panels between the windows will be of California laurel and other California woods; the lamp fixtures, window fastenings, door hardware, etc., will be of triple plated silver. The upholstery of the seats is to be of rich but plain reps, corresponding and harmonizing with the wood finish of the sides and roof of the cars. Between each set of seats is space for a table that will accommodate four persons comfortably, but as a rule are not expected to seat more than two persons. The glass and china-ware for the tables are now being made at Dresden, Germany, from patterns selected from the Royal Dresden exhibit that was at the Centennial Exposition and so greatly admired. Each piece of silver-ware, glass-ware and china-ware will have the monogram of the Chicago and North-Western road marked thereon. The kitchens of the cars will be so arranged that no fumes from the cooking viands can reach the occupants of the berths. On each car will be a steward, two cooks, three waiters, and a chambermaid to wait upon lady patrons. The only objection that has ever been

raised against the use of hotel cars has been connected with the odors of the kitchen. As we said before, this, in these cars, will be entirely obviated; no person, no matter how particular he or she may be, will have cause to make any objections on this score. In the dining cars you merely get your meals, and as soon as you are through eating you are shoved out and started for the coach or sleeper, so as to make room for some other traveller who desires your place. While in these hotel cars your berth will be secured through, you will own it absolutely for the length of your trip, and it will be your own for lounging, sitting, sleeping, and eating purposes, as much as your own seat in your own house. As it is not generally known, dining cars are never run over the entire length of any route; they are taken on and set off of the train at stated meal times, while these hotel cars will be made a part of the train and run through in the same way as the regular sleeping car.

Roll of Honor.

[In the following list are the names of those students who during the past week have by their exemplary conduct given satisfaction to all the members of the Faculty.]

SENIOR DEPARTMENT.

J. Burke, P. Cooney, R. Calkins, J. Coleman, E. Davenport, W. Dechant, L. Evers, J. Fitzgerald, T. Garrity, T. Garso, A. Hertzog, P. Hagan, J. Johnson, J. Kinney, J. Kuebel, F. Keller, W. Kelly, J. Lambin, J. Larkin, G. Lonstorf, H. Maguire, J. Montgomery, P. J. Mattimore, P. W. Mattimore, T. McGrath, J. McEury, W. McGorrick, P. O'Leary, C. O'Donald, L. Proudhomme, J. Patterson, J. Perea, T. Quinn, P. Skahill, A. Schmidt, G. Saylor, F. Schlink, J. Silverthorn, G. Saxinger, P. Tumble, W. Turnbull, F. Vandervannet, J. Vanderhoof.

JUNIOR DEPARTMENT.

A. Bergck, J. Burger, A. J. Burger, J. Bell, G. Crawford, T. Barry, G. Cassidy, F. Cavanaugh, A. Congar, M. Condon, F. Ewing, J. English, C. Faxon, W. Hake, J. Ingwerson, G. Ittenbach, C. E. Johnson, R. Johnson, R. Keenan, M. Kauffman, J. Kelley, J. Mungoven, E. Moran, R. Mayer, T. Nelson, W. Ohlman, C. Orsinger, E. Pennington, F. Pleins, E. Poor, J. Perea, R. Price, J. Rothert, F. Rheinboldt, I. Rose, H. Rodgers, P. Schnurrer, K. Scanlan, G. Sampson, G. E. Sugg, J. Schobey, J. Sill, W. Taulby, C. Taylor, C. Van Mourick, W. Vander Heyden, A. W. Widdicombe, T. Wagner, L. Wolf.

MINIM DEPARTMENT.

G. Lowrey, P. Nelson, P. Heron, W. Coolbaugh, W. McDevitt, G. Rhodius, J. Scanlan, J. Seeger, G. E. Carqueville, G. Hadden, W. Cash, R. Pleins, C. Reif, A. Coghlin, A. Sehnert, C. Kauffman, A. Rheinboldt, H. Riopelle, Jno. Inderrieden, Jos. Inderrieden, F. Carqueville, W. Carqueville, W. Coghlin, F. Gaffney, G. Lambin, H. Kitz, C. Long.

Class Honors.

[In the following list are given the names of those who have given entire satisfaction in all their classes during the month past.]

FOR THE MONTH ENDING MARCH 29.

COURSE OF MODERN LANGUAGES.

GERMAN—A. Abrahams, C. Orsinger, B. Heeb, R. Mayer, J. Hagerty, P. Schnurrer, M. Kauffman, F. Rheinboldt, J. Krost, E. Pefferman, J. O'Rourke, R. Golsen, T. Wagner, J. Boehm, J. Ingwerson, A. Burger, F. Vandervannet, F. Lang, J. Mosal, L. Frazee, F. Cavanaugh, J. English, J. Fitzgerald, W. Dodge, A. Widdicombe, F. Phelan, C. Faxon, I. Rose, O. Lindberg, G. Ittenbach, F. Pleins, C. Clarke, C. Kauffman, E. Carqueville, G. Rhodius, J. Seeger, A. Sehnert, R. Pleins, C. Reif, G. Lowrey, F. and W. Carqueville, A. Rheinboldt, F. Gaffney, H. Kitz.

FRENCH—A. Hertzog, L. Proudhomme, K. Scanlan, E. White, G. Saxinger, M. Kauffman, W. Taulby.

PIANO.—T. Quinn, W. Turnbull, J. Montgomery, E. Sugg, W. Breen, F. E. Carroll, C. Orsinger, R. Mayer, C. C. Clarke, W. T. Ball, T. Fischel, L. Sievers, B. Heeb, W. Champlin.

VIOLIN.—A. K. Schmidt, W. Vander Hyden, J. McHugh, W. Taulby, E. Moran, J. Rothert, M. Kauffman, G. Sampson, G. W. McGorrick, F. Rheinboldt, A. Sievers, C. Walsh, P. Skahill, T. McGrath, W. Hake, J. Barry.

FLUTE.—W. Chapoton, J. English, T. Wagner, G. Laurans.

TELEGRAPHY.—J. Proudhomme, M. R. Smith, T. Quinn, A. Bergck, F. Ewing, T. Fischel, W. Williams, A. Congar, J. Braden, M. Cross, E. Pefferman, J. Fitzgerald, J. Burke.

List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the course named—according to the competitions, which are held monthly.—DIRECTOR OF STUDIES.]

FOR THE MONTH ENDING MARCH 22.

COMMERCIAL COURSE.

Bookkeeping—J. Patterson, J. Fitzgerald, L. Wolf, J. Kinney, F. Schlink, W. Williams, W. Dodge; Grammar—J. Fitzgerald, F. Carroll; Geography—W. Ohlman, G. Cassidy; Penmanship—J. Patterson, W. Dodge, L. Wolf.

Saint Mary's Academy.

—On the 28th of February the members of the Holy Angels Sodality met for the purpose of electing officers. The following was the result of the election: President, L. Walsh; Vice-President, D. Gordon; Secretary, A. McGrath; Treasurer, A. Kirchner.

—On the Feast of St. Joseph the following young ladies were admitted into the Society of the Children of Mary: Misses M. Halligan, J. Cooney, J. Cronin, G. Kelly and Lizzie Pleins, as full members. Misses M. Perley, J. Nunning, L. Beall, L. Weber, S. Rheinboldt, M. Dunn and M. Ewing as aspirants. The ceremony was performed in Loreto, Very Rev. Father General officiating.

For politeness, neatness, order, amiability, and correct deportment, the following young ladies are enrolled on the

Tablet of Honor.

SENIOR DEPARTMENT.

Misses L. Ritchie, A. Walsh, A. O'Connor, M. Julius, M. Cravens, M. Faxon, M. Brady, L. Johnson, J. Bennett, J. Nunning, L. Beall, E. O'Neil, M. O'Connor, L. Kelly, B. Spencer, J. Cooney, A. Henneberry, A. Reising, H. Russell, C. Boyce, H. Hawkins, M. and E. Thompson, L. Rodinberger, S. Moran, M. O'Mahoney, M. Carroll, L. Weber, G. Kelly, C. Silverthorne, E. Pleins, L. Kirchner, K. Kelly, G. Breeze, B. Siler, M. Dunne, L. Tighe, M. Pomeroy, J. Burgert, G. Conklin, M. Smalley, S. Cash, M. Halligan, K. Martin, M. Usselman, M. Hungerford, I. Cooke, J. Burgie, N. Johnson, E. Black, L. Wier, E. Forrey, S. Rheinboldt, E. Wright, 100 *par excellence*. Misses A. Byrne, M. Walsh, M. Spier, J. Cronin, A. Cullen, E. Lange, E. O'Connor, B. Wilson, E. Forrey, A. Woodin, D. and A. Cavenor, N. McGrath, K. Burgie, E. Davenport, K. Gibbons, L. Brownbridge.

JUNIOR DEPARTMENT.

Misses M. Ewing, A. Morgan, D. Gordon, A. Kirchner, L. Chilton and C. Correll, 100 *par excellence*. Misses A. McGrath, M. McFadden, J. Kingsbury and M. Davis.

MINIM DEPARTMENT.

Misses E. Mulligan, L. Ellis, L. Cox, N. Hackett, N. Vannamee, A. Williams, J. Butts, A. Getty, E. Wootten, 100 *par excellence*. Misses M. Lambin, L. Cox and F. Fitz.

HONORABLY MENTIONED IN ENGLISH STUDIES.

JUNIOR DEPARTMENT.

2D SR. CLASS—Mary Ewing.
1ST PREP. CLASS—Misses A. Ewing, A. Morgan, L. Walsh, D. Gordon, and A. Kirchner.
2D PREP. CLASS—A. McGrath, L. Chilton, I. Mann, C. Correll.
JR. PREP. CLASS—M. Lambin, L. Cox, F. Fitz, M. Robertson and J. Kingsbury.
1ST JR. CLASS—L. Ellis, M. Cox, N. Hackett, L. Vannamee.
2D JR. CLASS—A. Williams, J. Butts and A. Getty.

—Rembrandt had a very gossiping servant. After having painted her portrait, he exposed it at a window where she was accustomed to hold her long conversations. The gossips took the picture for the servant herself, and assembled immediately with the intention of conversing with her; but astonished, after having talked to her a short time, at her not speaking a word, they found this silence so unnatural that they discovered their mistake.

Attorneys at Law.

SPEER & MITCHELL (N. S. Mitchell, of '72),
Attorneys at Law, No. 225 Brady St., Davenport, Iowa.

LUCIUS G. TONG, [of '65] Attorney and Counsellor
at Law, and Real Estate Agent, Room No. 2 Arnold's Block,
South Bend, Ind.

THOMAS B. CLIFFORD, [of '62] Attorney at
Law, Notary Public and Commissioner for all the States, 206
Broadway (cor. Fulton), New York. Special attention given to
Depositions.

FANNING & HOGAN (D. J. Hogan, of '74), At-
torneys at Law, Room 26, Ashland Block, N. E. Cor. Clark and
Randolph sts., Chicago, Ill.

JOHN F. McHUGH [of '72], Attorney at Law. Office,
65 and 67 Columbia St., Lafayette, Ind.

DODGE & DODGE [Chas. J., Notary Public, and
Wm. W., both of '74], Attorneys at Law. Collections promptly
made. Office, Hedge's Block, Burlington, Iowa.

ORVILLE T. CHAMBERLAIN (of '61),
Attorney at Law, Notary Public and Commissioner of Deeds.
Office, 93 Main St., Elkhart, Ind.

McBRIDE & MILLARD (Jas. E. McBride, of
'68), Att'ys at Law, Solicitors in Chancery, and Proctors in Ad-
miralty. Practice in all the courts of Mich. and of the U. S. Office,
41 Monroe St., Grand Rapids, Mich.

WILLIAM J. CLARKE (of '74) Attorney at Law,
Rooms 3 & 4, Law Building, No 67 S High St., Columbus, O.

JAMES A. O'REILLY—of '69—Attorney at Law,
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JOHN D. McCORMICK—of '73—Attorney at Law
and Notary Public, Lancaster, Ohio.

Civil Engineers & Surveyors.

C. M. PROCTOR [of '75], Civil Engineer of City and
County of Elkhart, Office, 67 Main St., Elkhart, Indiana.
Special attention given to Hydraulic Engineering.

ARTHUR J. STACE [of '64], County Surveyor for
St. Joseph County. South Bend, Ind.

Weekly Newspapers.

THE CATHOLIC COLUMBIAN, published
weekly at Columbus, O. Subscriptions from Notre Dame's stu-
dents and friends solicited. D. A. CLARKE, of '70.

THE AVE MARIA, a Catholic journal devoted to the
Blessed Virgin, published every Saturday at Notre Dame, Ind.
Edited by a Priest of the Congregation of the Holy Cross. Subscrip-
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ARTHUR C. O'BRIAN, of '76.

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Cleveland 9 45.

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at Toledo 5 10 p m; Cleveland 9 45 p m; Buffalo 4 00 a m.

9 10 p m., Atlantic Express, over Air Line. Arrives at Toledo
2 40 a m; Cleveland, 7 15 a m; Buffalo, 1 10 p m.

4 40 p m., Way Freight.

GOING WEST.

2 45 a m., Toledo Express. Arrives at Laporte 3 55 p m, Chicago
6 30 a m.

5 38 a m., Pacific Express. Arrives at Laporte 7; Chicago 9 a m

4 05 p m., Special Chicago Express. Arrives at Laporte 5 50;
Chicago, 8 20 p m.

8 00 a m., Accommodation. Arrives at Laporte 9 a m; Chi-
cago 11 30 a m.

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J. H. PARSONS, Supt West Div., Chicago.

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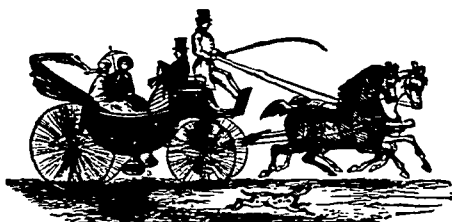
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Prof. of Chemistry and Mineralogy,
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Life Member of the Philadelphia Academy of Natural Sciences
and of the American Museum of Natural History, Central Park, New York.

Michigan Central Railway

Time Table—November 21, 1875.

	*Mail.	*Day Express.	*Kal. Accom.	†Atlantic Express.	‡Nigh Express
Lv. Chicago.....	5 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	7 32 "	11 00 "	6 30 "	7 40 "	11 15 "
" Niles ..	9 02 "	12 09 p.m.	8 20 "	8 55 "	12 35 "
" Jackson ..	2 08 p.m.	3 55 "	Express.	12 40 a.m.	4 52 "
Ar. Detroit ..	5 45 "	6 25 "	10 15 "	3 30 "	8 00 a.m.
Lv. Detroit.....	7 00 a.m.	10 05 a.m.	4 00 p.m.	5 40 p.m.	9 50 p.m.
" Jackson.....	0 40 "	12 32 p.m.	7 15 "	9 25 "	12 42 a.m.
" Niles	3 45 p.m.	4 23 "	6 10 a.m.	2 30 a.m.	4 30 "
" Mich. City..	5 10 "	5 35 "	7 50 "	4 05 "	5 50 "
Ar. Chicago....	7 30 "	8 00 "	10 20 "	6 30 "	8 00 "

Niles and South Bend Division.

GOING NORTH.

Lv. South Bend—	8 15 a.m.	7 15 p.m.	\$9 00 a.m.	\$7 00 p.m.
" Notre Dame—	8 22 "	7 23 "	9 07 "	7 07 "
Ar. Niles—	9 00 "	8 00 "	9 40 "	7 40 "

GOING SOUTH.

Lv. Niles—	6 30 a.m.	4 20 p.m.	\$8 00 a.m.	\$5 00 p.m.
" Notre Dame—	7 07 "	4 56 "	8 32 "	5 32 "
Ar. South Bend—	7 15 "	5 05 "	8 40 "	5 40 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted
§Sunday only.

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{ Vocal Culture.....	15 00
Elocution—Special Course... ..	5 00
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Use of Philosophical and Chemical Apparatus.....	5 00
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{ Scientific Course.....	10 00
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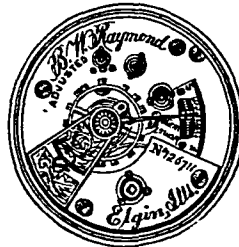
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CONDENSED TIME TABLE.

DEC. 10, 1876.

TRAINS LEAVE CHICAGO DEPOT,

Cor. Canal and Madison Sts. (West Side).

On arrival of trains from North and Southwest.

GOING WEST.

	No. 1, Fast Ex.	No. 7, Pac. Ex.	No. 3, Night Ex.	No. 5, Mail.
Pittsburgh, Leave	11.30 P.M.	9.00 A.M.	2.00 P.M.	6 00 A.M.
Rochester, Leave	12.40 A.M.	10.15 "	3.14 "	7.45 "
Alliance, Leave	3 05 "	12 50 P.M.	5 55 "	11.00 "
Orrville, Leave	4 47 "	2.32 "	7.42 "	12.55 P.M.
Mansfield, Leave	6.50 "	4.40 "	9.55 "	3 11 "
Crestline, Arrive	7.30 "	5 15 "	10 30 "	3.50 "
Crestline, Leave	7.50 A.M.	5.40 P.M.	10.35 P.M.	.....
Forest, Leave	9.25 "	7.40 "	11.53 "	.....
Lima, Leave	10.45 "	9.35 "	1 05 A.M.	.....
Ft. Wayne, Leave	1.20 P.M.	12.10 A.M.	3.25 "	.....
Plymouth, Leave	3.45 "	3 20 "	5.49 "	.....
Chicago, Arrive	7.20 "	7.20 "	9.20 "	.....

GOING EAST.

	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.	No. 8, Mail.
Chicago, Leave	10.40 P.M.	8.20 A.M.	5.35 P.M.	.....
Plymouth, Leave	2.40 A.M.	11.25 "	9.00 "	.....
Ft. Wayne, Leave	6 55 "	2.10 P.M.	11.45 "	.....
Lima, Leave	8.55 "	4.05 "	1.39 A.M.	.....
Forest, Leave	10.10 "	5.20 "	2 50 "	.....
Crestline, Arrive	11.45 "	6 55 "	4.20 "	.....
Crestline, Leave	12.05 P.M.	7.15 P.M.	4.30 A.M.	6.05 A.M.
Mansfield, Leave	12.35 "	7.44 "	5.00 "	6 50 "
Orrville, Leave	2.32 "	9.38 "	6.58 "	9.15 "
Alliance, Leave	4.10 "	11.15 "	8.55 "	11.20 "
Rochester, Leave	6.22 "	1.20 A.M.	11.06 "	2.00 P.M.
Pittsburgh, Arrive	7.30 "	2.30 "	12.15 P.M.	3.30 "

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Peru accommodation	5 00 p.m.	9 35 a.m.
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